



संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -6

Three wrong notions

Three wrong notions about Samskrit are found among the people generally; firstly, that it is a difficult language; secondly that it is a dead language and thirdly that it belongs to a particular community. Actually every language has two aspects simple and high. All languages have grammar and they have particular styles of their own. Since Samskrit is studied in the western pattern and since it is not a language of daily use, one feels it quite difficult.

It is possible to show that Samskrit is a living language. But the points we give may not dispel wrong notions which are rooted already. People think that the language which is used at home, office, stations, play ground or factories is truly a living language. May be we are also at fault telling that Samskrit is not a dead language and thus defending that it is a living language. But we can change the mind of the people by devoting our efforts on making Samskrit a spoken language. Even in our discussions to say that Samskrit is not a language of common use is better than referring to it as 'dead'. There is therefore a need for speaking in Samskrit than about Samskrit.

The argument that Samskrit is the language of a community is also incorrect. This was indeed a language of all. For instance, the author of the Ramayana, Valmiki was a hunter. Kalidasa was a shepherd by birth. Vyasa, the author of the Mahabharata, was the son of a fisherwoman. Sri Harsha and king Bhoja were Kshatriyas. Thus there were Samskrit Pandits belonging to all communities. So is the case now. There is no doubt that Samskrit was the language of everyone and remains for ever a language of all. The speciality of 'speak Samskrit movement' is that it is extended to all irrespective of caste, religion, class, language, region, north, south etc. In fact, out of this, emotional integration is achieved and sustained.

When we remove these three misconceptions about Samskrit a favourable atmosphere for Samskrit learning will be created. Our aim is to achieve this.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati
Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
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PRAVEŚA (First Session)

चित्ते वाचि क्रियायां च साधूनामेकरूपता ।

Noble persons are one in mind, word and deed.

षष्ठः पाठः SIXTH LESSON

1. SENTENCES

1. अग्रजेन पठ्यते = It is read by the elder brother.
2. जनकेन गम्यते = It is gone by the father.
3. अनुजया लिख्यते = It is written by the younger sister.
4. भिक्षुकेण खाद्यते = It is eaten by the beggar.
5. सेवकेन पीयते = It is drunk by the servant.
6. जनकेन प्रश्नः पृच्छ्यते = The question is asked by father.
7. पाचकेन तण्डुलः पच्यते = Rice is cooked by the cook.

8. तेन श्लोकः पठ्यते = The verse is read by him.
9. त्वया जलं नीयते = Water is taken by you.
10. मया सङ्गीतं गीयते = Music is sung by me.
11. चर्मकारेण पादरक्षा दीयते = The shoe is given by the cobbler.
12. भक्तैः देवः ध्यायते = God is meditated upon by the devotees.
13. ताभिः अलसः निन्द्यते = A lazy person is condemned by those. (women)
14. गायकैः गीतं गीयते = The song is sung by the singers.
15. वामनैः भारः उह्यते = The load is borne by the pigmies.
16. पिशुनैः दुर्वचनं सूच्यते = The slander is indicated by the slanderers.
17. चोरेण पेटिकाः अपह्रियन्ते = Boxes are carried by the thief.
18. मया पुष्पाणि घ्रायन्ते = Flowers are smelt by me.
19. त्वया चित्राणि दृश्यन्ते = Pictures are seen by you.
20. महिषेण तृणानि चर्यन्ते = Grass is chewed by the bison.

In the previous lessons we have learnt the use of sentences in the Active voice. Let us know about the Passive voice in this lesson. All the sentences given above are in the Passive voice and in Present Tense.

Examples for the past and the imperative are given in the following.

Past Tense

1. सिंहेन अदृश्यत = It was seen by the lion.
2. नृपेण अरक्ष्यत = It was protected by the king.
3. वानरेण फलम् अखाद्यत = The fruit was eaten by the monkey.
4. ताभिः क्षीरम् अपीयत = Milk was drunk by those.
(Women)
5. अस्माभिः देवः अध्यायत = God was meditated upon by us.
6. त्वया आभरणानि अध्रियन्त = Ornaments were put on by you.
7. अनेन वस्त्राणि अक्षाल्यन्त = Clothes were washed by this man.
8. छात्रेण पाठाः अपठ्यन्त = Lessons were read by the student.

Imperative Mood.

1. तेन भाष्यताम् = Let it be told by him.
2. त्वया उह्यताम् = Let it be carried by you.
3. अनेन अवलोक्यताम् = Let it be seen by this man.
4. भवता कष्टं सह्यताम् = Let the difficulty be tolerated by you.
5. सर्वैः देवः वन्द्यताम् = Let God be saluted by all.

6. युष्माभिः औषधं दीयताम् = Let medicines be given by you.
7. तक्षकेण काष्ठानि तक्ष्यन्ताम् = Let the sticks be cut by the carpenter.
8. अनेन प्रश्नाः पृच्छ्यन्ताम् = Let questions be asked by this man.
9. तैः उत्तराणि लिख्यन्ताम् = May the answers be written by them.

SPECIAL POINTS

In the fourth lesson, rules about the Active voice (कर्तरिप्रयोग) are made clear. Now we shall know about the rules of the Passive voice. (कर्मणिप्रयोग)

Rules about the Passive Voice

1. Here the object is very important.
2. The subject should be in the Instrumental case (तृतीयाविभक्ति). The object, if expressed, should be in the Nominative case (प्रथमाविभक्ति). The verb should be in agreement with the object.
1. शिष्येण प्रश्नः पृच्छ्यते A question is asked by the pupil.
2. शिष्येण प्रश्नाः पृच्छ्यन्ते Questions are asked by the pupil.
3. शिष्यैः प्रश्नः पृच्छ्यते A Question is asked by the pupils.

In all the three sentences given above, शिष्य is the subject, प्रश्न is the object and पृच्छ्यते is the verb. In

the first sentence the object is in the singular. Accordingly the verb is also in the singular form. In the second sentence the object (प्रश्नाः) is in the plural form. Accordingly the verb is also in the plural form. (पृच्छन्ते) In the third sentence, the subject (शिष्यैः) is in the plural yet the verb is in the singular in accordance with the object. Thus in the passive voice, the number of the verb agrees with the number of the object.

1. In the passive voice the verb changes (its person and numbers) when the object changes, but it does not change when the subject changes.

Ex. तेन गम्यते, त्वया गम्यते, मया गम्यते ।

2. In the passive voice, the verb is in the Atmanepada but not in the Parasmaipada. The suffixes (ते, से, न्ते etc.) are necessarily preceded by य, (पठ् + य + ते)

Ex. पच्यते, खाद्यते, बन्ध्यते etc.

3. Generally, the additions of य and ते would make any verb passive.

Ex. पठति-पठ्यते । क्रीडति-क्रीड्यते ।

But some verbs undergo some changes.

पश्यति-दृश्यते

नयति-नीयते

गच्छति-गम्यते

पिबति-पीयते

गायति-गीयते

यच्छति-दीयते

बहति-उह्यते

जिघ्रति-घ्रायते

शृणोति-श्रूयते

करोति-क्रियते

Passive forms (in first person) कर्मणिप्रयोगे प्रथमपुरुषे रूपाणि

	ए.व.	द्वि.व.	ब.व.
वर्तमाने	पठ्यते	पठ्येते	पठ्यन्ते
भूते	अपठ्यत	अपठ्येताम्	अपठ्यन्त
प्रेरणायाम्	पठ्यताम्	पठ्येताम्	पठ्यन्ताम्

Study the following two examples and note the difference between the Active and the Passive voice.

¹ रामः ² पाठं ³ लिखति ।	¹ रामेण ² पाठः ³ लिख्यते ।
<u>Active</u>	<u>Passive</u>
1. Subject-Nominative case.	1. Subject-Instrumental case.
2. Object-Accusative case.	2. Object-Nominative case.
3. Verb-Follows the subject.	3. Verb-Follows the object.
4. The Verb does not change though there is change in the object.	4. The verb does not change though there is change in the subject.
5. The verb is in the same number as of the subject.	5. The Verb is in the same number as of the object.

EXERCISE

A) Convert the following sentences into the passive voice.

Ex. बालकः गच्छति । बालकेन गम्यते ।

- | | |
|---------------------------|----------------------------|
| 1. जनकः पितृति । | 5. एषः लेखनीं नयति । |
| 2. सः गीतं गायति । | 6. कर्मकरः कार्याणिकरोति । |
| 3. पण्डितः काव्यं लिखति । | 7. अहं शालां गच्छामि । |
| 4. भिक्षुकः अन्नं खादति । | 8. सा पुस्तकं ददाति । |

B) Convert the following verbs into present, past and imperative passive forms.

Ex. लिखति - लिख्यते, अलिख्यत, लिख्यताम्
पठति, निन्दति, पचति, खादति, क्षालयति, तक्षति,
ध्यायति, नमति, चरति, वन्दते, याचते ।

C) Make sentences in the active as well as in passive voices by using the following words.

Words pertaining to Earth.

(पृथ्वीसम्बद्धाः शब्दाः)

अकारान्तपुंलिङ्गाः-

द्वीपः = Island

पर्वतः = Mountain

पाषाणः = Stone

पङ्कः = Mud

लोकः = World

मार्गः = Path, Road

परिसरः = Environment

केदारः = Field

आकारान्तस्त्रीलिङ्गाः-

वसुधा = Earth

मृत्तिका = Clay

अकारान्तनपुंसकलिङ्गाः—

पुलिनम् = Sand

सैकतम् = Made of sand

चूर्णम् = Powder

लोष्टम् = Lump of earth

Words pertaining to Water

(जलसम्बद्धाः शब्दाः)

अकारान्तपुंलिङ्गाः -

समुद्रः = Ocean

कूपः = Well

गर्तः = Pit

हृदः = Pond

कासारः = Lake

तरङ्गः = Wave

कल्लोलः = Big wave

तटः = Bank (of river etc.)

आवर्तः = Whirl pool जलनिर्गमः = Water outlet.

जलाशयः = Well, tank etc.

आकारान्तस्त्रीलिङ्गाः -

आपगा = River गङ्गा, नर्मदा, यमुना etc.

अकारान्तनपुंसकलिङ्गाः -

जलम् = Water

पारम् = opposite side of river etc

पल्वलम् = Pond

अवारम् = This side of river etc

आलवालम् = Basin

D) Answer the following.

Ex.- केन गम्यते ? जनकेन गम्यते ।

१. केन पीयते ?

२. त्वया किं नीयते ?

३. केन श्लोकः पठ्यते ?

४. कैः देवः ध्यायते ?

५. वानरेण किम् अखाद्यत ?

६. केन वस्त्राणि अक्षाल्यन्त ?

- | | |
|-------------------|----------------------------|
| ७. केन उद्यताम् ? | ८. भवता किं सह्यताम् ? |
| ९. केन धाव्यते ? | १०. केन स्थीयताम् ? |
| ११. कया लिख्यते ? | १२. काभिः कार्यं क्रियते ? |

2. RIDDLE प्रहेलिका

न तस्यादिः न तस्यान्तः मध्ये यः तस्य तिष्ठति ।
तवाप्यस्ति ममाप्यस्ति यदि जानासि तद्वद ॥

The stanza conveys two meanings. If one leads to confusion other helps to find out the answer.

Meaning 1– It has no beginning and no end but it is found in the middle. It is in you and in me, What is it?

Meaning 2– It has न in the beginning, न in the end and य in the middle. It is with you and with me also.

If you know what it is tell me, Otherwise, see the last page for the answer.

3. सङ्ग्राहविषयाः

KĀVYAS

In Samskrit literature, poetic compositions (काव्यानि) occupy the lofty position which the shāstras occupy. Many poems are found in Samskrit. The Rāmāyaṇa is the first (Ādikāvya). Kāvya is three fold as Gadyakāvya, Padyakāvya and Campūkāvya. All mahākāvyas are matrical compositions.

Some kāvyas and their authors are mentioned below.

पञ्च महाकाव्यानि -

१. रघुवंशम्

२. कुमारसम्भवम्

३. किरातार्जुनीयम्

४. शिशुपालवधम्

५. नैषधीयचरितम्

कविः

कालिदासः

कालिदासः

भारविः

माघः

श्रीहर्षः

प्रसिद्धानि गद्यकाव्यानि -

१. कादम्बरी

२. वासवदत्ता

३. दशकुमारचरितम्

बाणः

सुबन्धुः

दण्डी

प्रसिद्धानि चम्पूकाव्यानि -

१. चम्पूरामायणम्

२. चम्पूभारतम्

३. विश्वगुणादर्शचम्पूः

४. नीलकण्ठविजयचम्पूः

५. यशस्तिलकचम्पूः

भोजदेवः

अनन्तभट्टः

वेङ्कटाध्वरिः

नीलकण्ठदीक्षितः

सोमदेवः

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

महाभारतम्

“भारतं पञ्चमो वेदः” The Mahābhārata is the fifth veda. This is the greatness accorded to the Mahābhārata. Although the story of Kauravas and Pāṇḍvas is the main

theme there are very many anecdotes moral stories abounding in it. It is the original source of the themes of many a Samskrit poem or drama. Bhīṣma's advice, Vidura's teachings and Bhagavad Gīta are the most important sections in the Mahābhārata.

यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ।

(Whatever that is found in it is found elsewhere, what is not found in it doesn't exist anywhere.) This is a praise which is amply true of the Mahābhārata. There are characters in it which represent all shades of human nature such as stubbornness, slandering, gluttony, filial affection, generosity, devotion towards the teacher and honesty. The characters of Duryodhana, Śakuni, Bakāsura, Dhṛtarāṣṭra, Karna, Ekalavya and Dharmarāja represent these qualities of human nature respectively.

Among 1 lakh verses of the Mahābhārata, over 800 verses are considered Vyāsarahasya (secret message of Vyāsa). These verses are very difficult to understand. It is said that while getting the Mahābhārata written by Gaṇapati (acting as scribe) Vyāsa used to recite such verses just gaining time to frame the next verses in the narration. It was an agreed condition that Vyāsa should dictate the stanzas continuously without a pause,

otherwise, according to the agreement Gaṇapati would stop taking the dictation by Vyāsa.

The Mahābhārata is very extensive work. No other literary work in the world can equal it in length. It is more than length of the Greek classics, Illiad and Odessey put together. “महत्त्वात् भारवत्त्वात् च महाभारतमुच्यते ।” The name Mahābhārata is true to the great depth of its content and volume.

5. कथा

दैवमेव परम् ।

एकः अहितुण्डिकः आसीत् । सः सर्पान् गृहीत्वा जीवनं करोति स्म । एकदा सः एकं सर्पम् आनयति । सर्पं पेटिकायां स्थापयति च । प्रतिदिनं सर्पस्य प्रदर्शनं करोति । जीवनं करोति । कदाचित् अहितुण्डिकः अन्यं ग्रामम् अगच्छत् । तस्य पत्नी पुत्राः अपि अगच्छन् । सर्पः पेटिकायाम् एव बद्धः आसीत् । पञ्च दिनानि अभवन् । अहितुण्डिकः न आगच्छत् । सर्पस्य आहारः एव नास्ति । सः पेटिकातः बहिः गमनाय प्रयत्नम् अकरोत् । सः बुभुक्षितः आसीत् । अतः शक्तिः नास्ति । विफलः अभवत् । तदा पेटिकासमीपे एकः मूषकः आगच्छत् । सः पेटिकाम् अपश्यत् । “पेटिकायां भक्ष्याणि सन्ति” इति मूषकः अचिन्तयत् । ‘रन्ध्रं करोमि’ इति सः निश्चयम् अकरोत् । अनन्तरं सः रन्ध्रं कृत्वा अन्तः प्रवेशम् अकरोत् । मूषकः सर्पस्य मुखे एव अपतत् । सर्पः मूषकम् अखादत् । तेन रन्ध्रेण एव बहिः अगच्छत् । अहो ! सर्पस्य सौभाग्यम् ! मूषकस्य दौर्भाग्यम् !!

FATE PREVAILS

(We understand that you have continued the practice of reading Samskrit script. Therefore, hereafter Samskrit sentences will be given in Samskrit. Study them carefully.)

There was a snake-charmer. He was catching serpents and making his living. One day he brings a serpent. He puts the serpent in a box. He runs the show everyday. He makes his living.

Once the snake-charmer went to another village. His wife and sons also went with him. The serpent was detained in the box. Five days passed. The snake-charmer did not come. The serpent had no food at all. The serpent tried to get out. It was hungry. Hence there was no energy. It failed (to come out). Then a rat came near the box. It saw the box. It thought- "There are eatables in it." It decided to make a hole. It made a hole and entered it. The rat fell into the mouth of the serpent. The serpent ate the rat. Through that hole it went out. Ah! good luck of the serpent. Bad luck for the rat.

A note on Samskrit writing

सः कार्यम् अकरोत् ।

अहं ग्रन्थम् अपठम् ।

Observe these two sentences. The Anusvāra (ँ) is found used in both sentences. In such situation a doubt

arises whether Anusvāra (ँ) or letter (म्) should be used. As regards this following are the rules.

1. If Anusvāra is followed by a vowel the letter (म्) is substituted for Anusvāra.

Eg. पुस्तकम् आनयति ।

क्षीरम् इच्छति ।

जलम् उष्णम् अस्ति ।

2. If Anusvāra is at the end of a sentence the letter (म्) should be written in its place.

Eg. एतत् पुस्तकम् ।

अयोध्या सुन्दरं नगरम् ।

अहं वाक्यम् अवदम् ।

3. In the remaining (i.e. If anusvāra is followed by any consonant) Anusvāra (ँ) should be written.

The rule is seen to be followed in all the previous lessons and it should be strictly followed.

6. SAMSKRIT SENTENCES OF DAILY USE.

Mother, give me tiffin.

अम्ब ! खाद्यं ददातु ।

Take (it).

स्वीकरोतु ।

I play here on the way.

अत्रैव मार्गे क्रीडामि ।

The examination is

परीक्षा समीपम् आगता,

coming closer, study.

पठतु ।

I shall play for a while
and return.

किञ्चित् क्रीडित्वा आगच्छामि ।

Write your homework.

गृहपाठं लिखतु ।

Mother ! I am feeling
sleepy. I shall write it
in the morning.

अम्ब ! निद्रा आगच्छति ।

प्रातः लिखामि ।

Take food and sleep.

भोजनं कृत्वा निद्रां करोतु ।

Alright ! Good Night.

अस्तु, शुभरात्रिः ।

7. SUBHĀSITAM सुभाषितम् ।

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥

Trees stand in the sun and give shade to others. Their fruits are also for others. Good people likewise, stand all hardships by themselves and bring welfare to others. They give to others whatever they have earned.

(Answer to the riddle)

नयनम् - The word has 'न' in the beginning and in the end, 'य' in the middle.

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संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

षष्ठः पाठः SIXTH LESSON

Questions

a) Fill in the blank with suitable words.

१. फलं खाद्यते ।
२. देवेन्द्रेण दृश्यते ।
३. कार्याणि क्रियते ।
४. गीतं गीयताम् ।

b) Write the important rules of Active voice.

c) Change the voice. (Active to Passive, Passive to Active)

१. अनुजः शालां गच्छति ।
२. बालकेन पाठः पठ्यते ।
३. त्वं स्नानं करोषि ।
४. रामः पत्रं लिखति ।
५. एषः पानीयं पिबतु ।
६. तेन धनं दीयताम् ।

d) Who wrote the Rāmāyaṇa and the Mahābhārata?

Note : Answers may be written on separate sheets of paper.

India's contribution to the World of Science

(continued from 5th lesson)

Metallurgy -

Metallurgy is one of the fields where Indians made a landmark of lasting importance. There are allusions to metals such as gold, silver, copper and iron. Some of the uses of these metals have also been described there.

Gold was used for preparing ornaments like necklaces and bangles. When there was exploration going on in Mohenjo-daro many ornaments with some handi-work are obtained. According to the scientists these were prepared about 5000 years ago. In a mine at Hatti in Karnataka, gold is obtained for about 2000 years now.

Copper and Metal alloys like bronze and brass were used by Indians during Vedic times. Even now one can see images made of copper and bronze belonging to early periods. For preparations of images metals are the best materials and they are durable also. Our ancestors used metals only for images.

An image of the Buddha is found in a bad condition at Sultanganj in Bihar. The image measures 7.6 ft. in height. This is a proof of the achievement of the Indians in copper production.

Iron -

The achievement of Indians in the productions of iron and steel is also praiseworthy. The iron pillar at Mehrauli in Delhi is a witness to the extraordinary skill of ancient Indians. This was installed as far back as 1600 years and it continues to have the original appearance despite the onslaughts of weather conditions. In fact South India was reknown for the manufacture of steel of very good quality. Ancient Indians employed a mechanism called 'Andhamusha Tradition' in order to convert iron into steel. In the manufacture of steel carbonic acid plays an important role in getting hardness. Our iron smiths knew this method. The iron smiths would make small balls of iron in an earthen machine securely covering it and would heat it adding carbonic acid.

Zinc -

It is noteworthy that our ancestors knew the technology of getting zinc from minerals. A zinc mine is discovered in Jhavar sector of Rajasthan belonging to about 400 AD. The Europeans had not known the device of extracting zinc from the minerals until the 18th century. William Pondian brought this device into common use in 1748.

(continued in the next lesson)

PRINTED BOOK

(clause 128 of p.o. Guide, part-1)

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CONVENER

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